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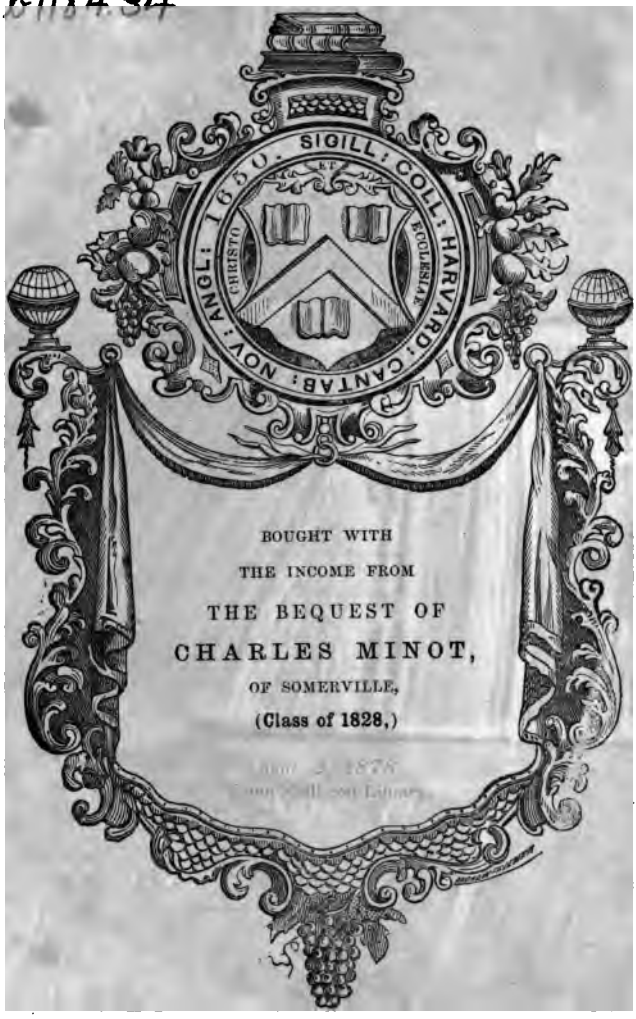

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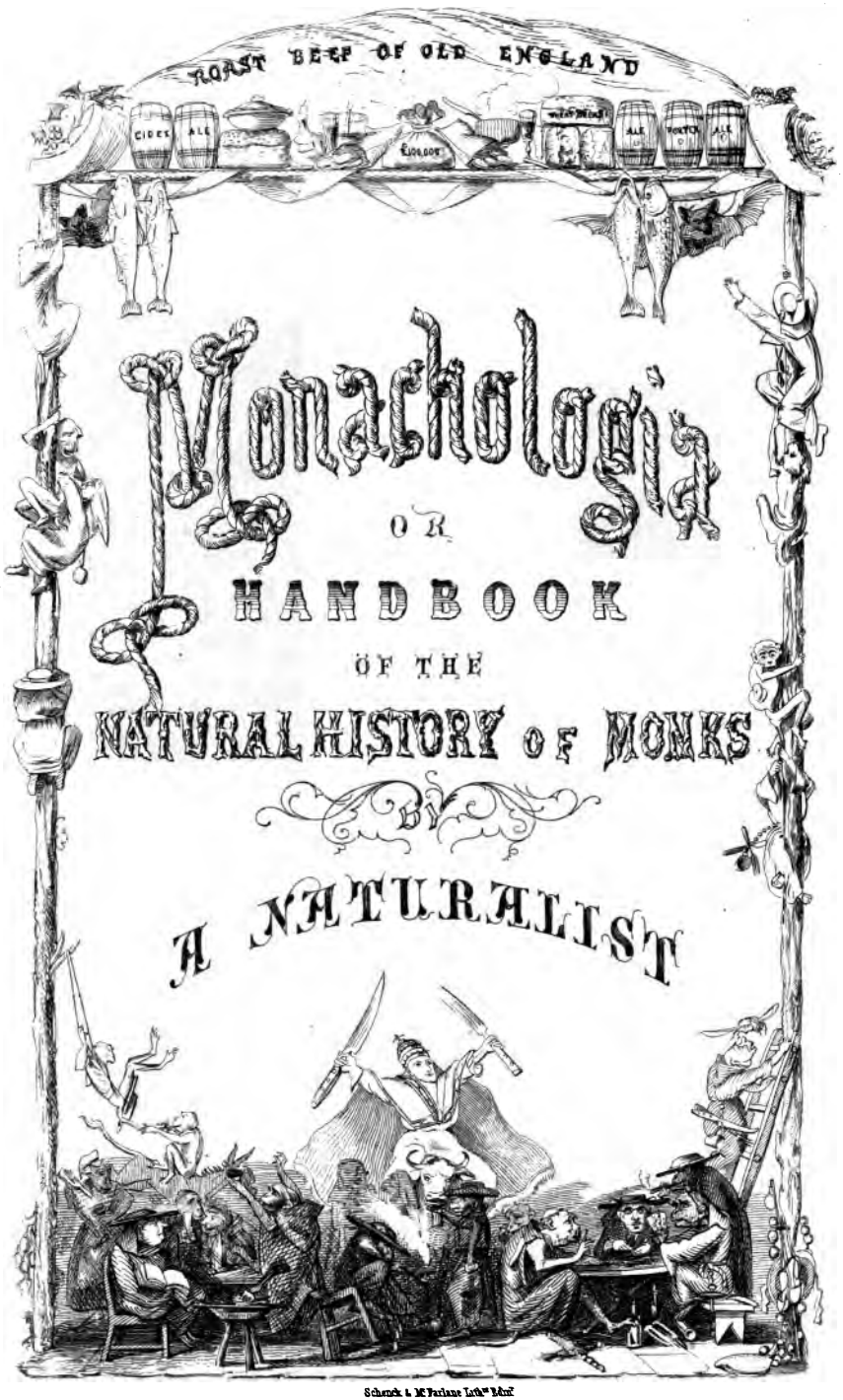

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1983

MONACHOLOGIA:

OR,

HANDBOOK

OF THE

NATURAL HISTORY OF MONKS:

ARRANGED ACCORDING TO THE LINNÆAN SYSTEM.

BY

A NATURALIST.

EDINBURGH:
JOHNSTONE AND HUNTER.
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TO

THE GREATEST BIPEDOLOGIST OF THE AGE,

THE MOST ACCOMPLISHED SURGEON OF MORAL DEFORMITIES,

BUT PARTICULARLY TO

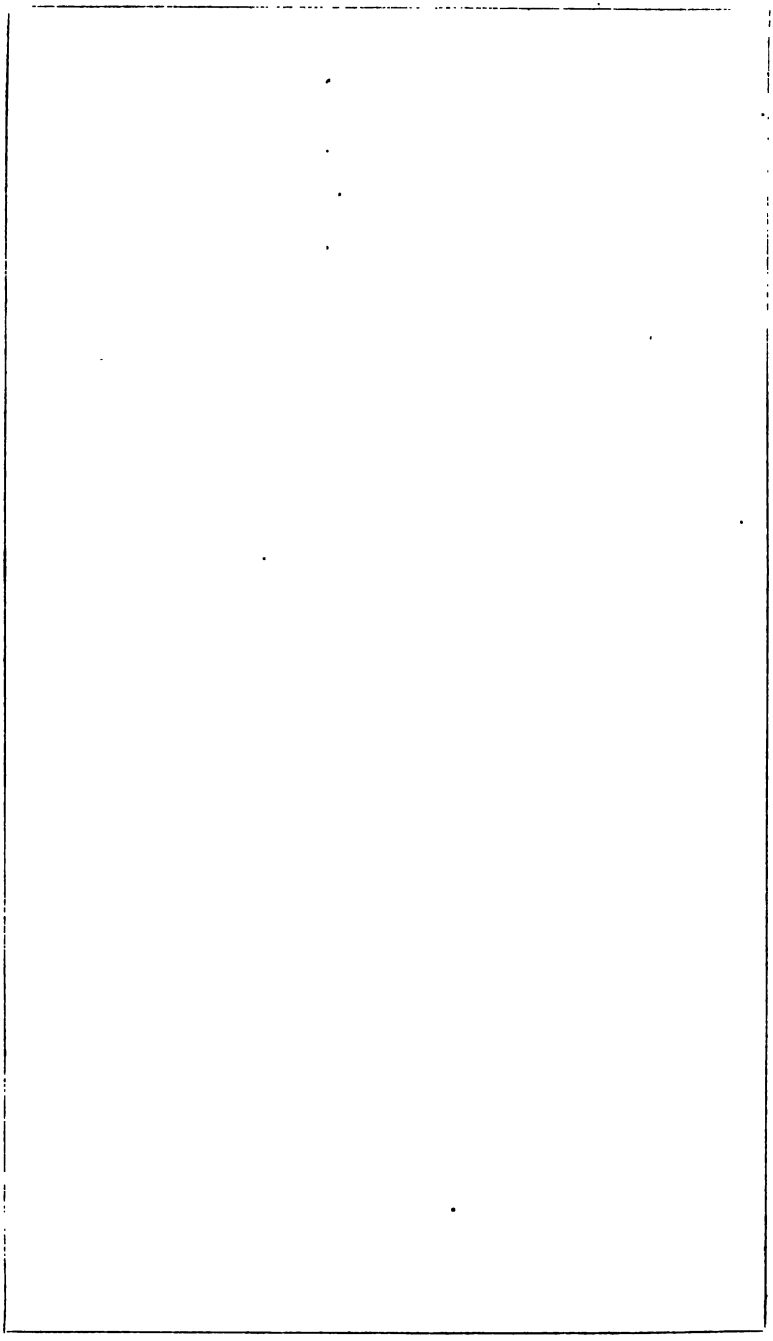
ONE WHO, THOUGH CONSTANTLY SCOURGING AND LASHING THE VICES AND FOLLIES OF MANKIND, HAS NEVER ATTEMPTED TO THROW RIDICULE ON MISFORTUNE, OR TO LAUGH AT REAL SUFFERING;

TO THE RIGHT AND TRULY HONOURABLE

Mr Punch of Fleet Street,

THIS WORK IS RESPECTFULLY DEDICATED, BY HIS CONSTANT READER AND SINCERE ADMIRER,

THE TRANSLATOR.



AUTHOR'S PREFACE.

SINCE the time when philosophy had been—chiefly by the instrumentality of its great English reformer, Bacon—purified from the scholastic sophistries and medieval puerilities with which it was disfigured during so many ages, and restored to its pristine dignity, that of the mother of all human knowledge, the study of natural history began to make great progress. The most eminent intellects of different countries engaged in the pursuit of this most attractive science; they carefully observed and investigated the outward forms, constituent elements, and various properties of all that is moving and growing on the surface of the earth, as well as those of the innumerable trea-

sures which it contains in its fruitful womb; and they have given to the world the result of their learned labours, in the shape of many literary works, published in several languages. It may be therefore said, that nothing remains in nature which has not already been examined and described; and that after the rich harvest which had been gathered on that field by our predecessors, we naturalists of the present day are hardly able to glean upon it a few scattered ears.

One day, when oppressed by this painful consideration, so disheartening to a naturalist ambitious of fame, I was meditating about the best means of making a new discovery in natural science, I recollected, I don't know how, the invaluable precept of Solon—*Know thyself.* This admirable maxim, which has been so beautifully rendered by an English poet, who says,

"The proper study of mankind is man,"

produced a deep impression upon my mind,

and I began henceforward diligently to study the moral and physical nature of my own genus, and to compare it with various *anthropomorphic* species, when lo! I discovered on a sudden, and in the most unexpected manner, a new genus, which connects *man*, the most perfect of all mortal beings, with the *monkey*, the most silly of all animals, and completely fills up the chasm which was hitherto believed to exist between the *biped* and the *quadrumana*—or, to use a vulgar expression, between man and monkey. I mean the *monk*, a genus of mammalia, whose outward appearance is almost identical with that of man, though in every other respect there is an immeasurable distance which separates *man* from the *monk*.*

* Translator's Note.—I think that the scientific value of this discovery cannot be overrated; and I feel quite proud to have had an opportunity of bringing to light and rescuing from an undeserved oblivion the merits of its accomplished author. His fate was, however, that of many eminent individuals, who, appearing before their age, were not understood by their contemporaries, and, consequently, not only deprived of the reward due to their services, but were not unfrequently made the object of a severe persecution. The reproduction of this great discovery is, I think, a most oppor-

Far be it from me to accuse of negligence those *savans* who have preceded me in the study of natural history, and who, embracing in their learned researches the largest as well as the most minute objects which belong to the domain of that science, have hitherto omitted to investigate the numerous and multifarious herd of monks, which they had every day plenty of opportunities to see moving under their very noses. This almost unaccountable oversight, committed by so many eminent naturalists, may, however, be in some measure excused, though never justified, by the most extraordinary likeness which undoubtedly exists between

tune event to those naturalists who advocate the system of a gradual development of all living beings, from the lowest to the highest organization; and therefore I recommend this subject to the particular attention of the author of the *Vestiges of the Natural History of Creation*, as it entirely removes the difficulty under which this ingenious writer was labouring, and which was occasioned by the chasm which had hitherto been believed to exist between *man* and the *ourang-outang*. If he wishes to avail himself of this great discovery (and it would be very strange indeed if he would not), in order to complete his theory of creation, he is very welcome to do so. I, however, sincerely hope that, as a man of honour, he will not fail to acknowledge the source whence he will have derived this important, and, for his theory, quite invaluable fact.

the face and figure of a man and those of a monk, and which, particularly in some cases, is so great, that a superficial observer may easily mistake both for one and the same being. Yet, though great allowances must be made to those naturalists for the very strange oversight which they have committed on this occasion, and which, I think, is an additional reason for humbling that pride of intellect to which men of science are so much subject, I cannot but exult at the idea that I was allowed the privilege of being the first discoverer of such a new and immense field for the exertion of future naturalists, and consequent advance of science. I frankly confess that this great and important discovery has filled my heart with such a great joy, that if I had lived in the times of Pythagoras I certainly would have offered to the gods a hecatomb—*i.e.*, a hundred heads of the best fattened monks I should be able to provide, in order duly to acknowledge such a piece of good fortune, and

which undoubtedly is far superior to that of having discovered the celebrated geometrical theorem, which the above mentioned philosopher is said to have repaid by the sacrifice of the same number of heads of cattle. And, indeed, I really think that if inventions and discoveries are to be valued, not by their beauty, but by their utility to mankind, I could, if my innate modesty did not prevent me from doing it, exclaim—

"*Exegi monumentum ære perennius*"

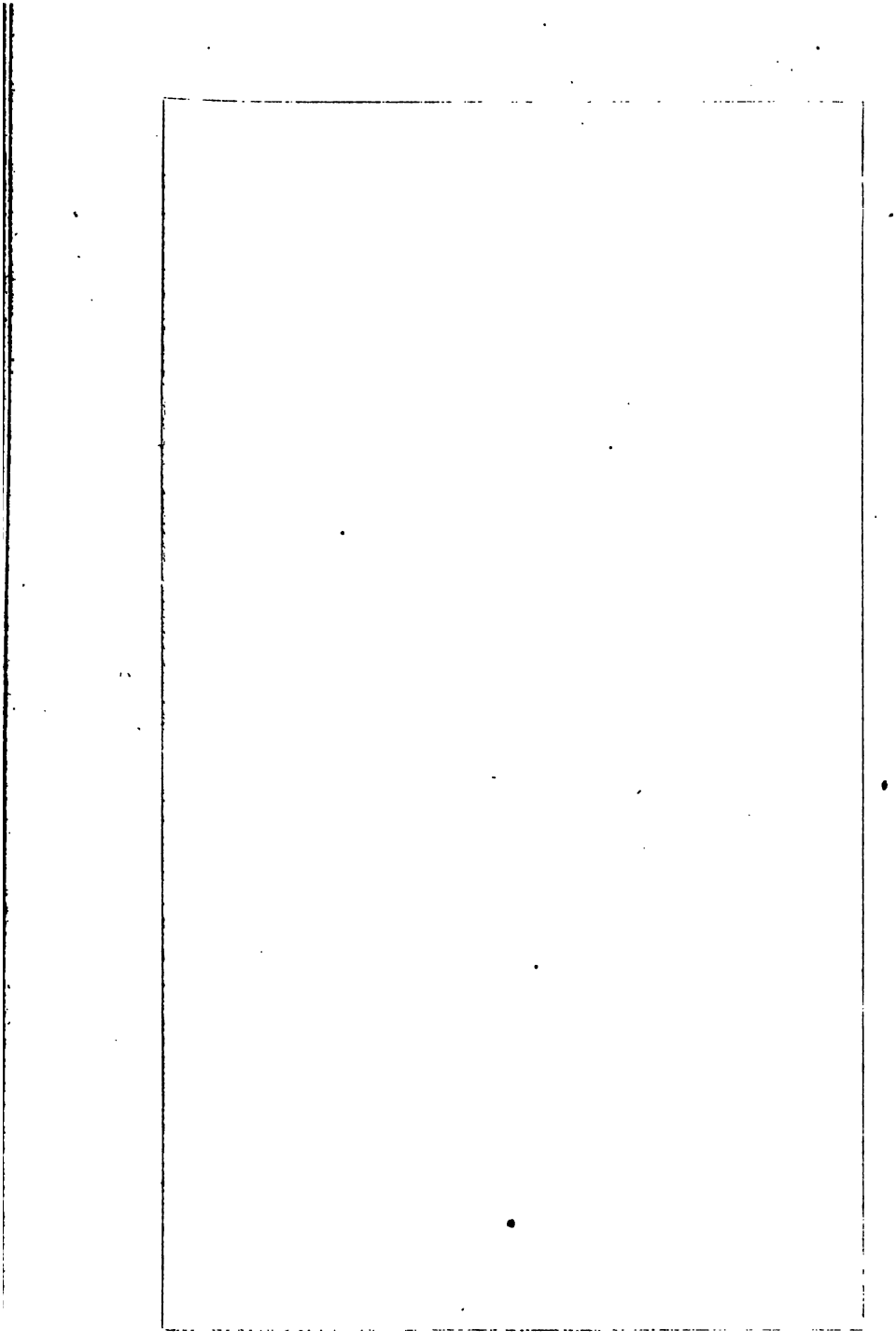
with a much better right than it was done by the Roman poet, who got for a song so many good things during his lifetime and so much glory after his death. I am, however, by no means so conceited as to think that I have exhausted in my present work this important subject, or even succeeded in condensing into its pages a description of the numerous host of monks, particularly as it is absolutely requisite, in order to produce such a work, diligently to

observe, and carefully to collect, the distinctive characters of the whole genus, as well as those of each of the innumerable species which constitute that genus. A work of this kind cannot, therefore, be even attempted before the most distinguished naturalists of every country under the sun shall have systematically described all the existing species, varieties, and subvarieties of the genus monk. However, before the naturalists of this age, moved by my representations and exhortations, shall betake themselves to the study of Monachology, I have attempted to compose this handbook of Monkery, scientifically arranged according to the Linnæan system; and I was induced to publish this little work in its present imperfect state, without any farther delay, chiefly on account of the following circumstance:—Monarchs and governments, who have at heart the welfare of their subjects, issued various regulations for the extermination of animals which are destructive of crops, flocks, and game—as, for instance,

sparrows, hawks, wolves, &c.; and having succeeded in their object of public utility, they are now adopting, with the same view, similar measures against the monks, who undoubtedly are very noxious animals to mankind. Now, as it is very desirable that the above mentioned monarchs and governments should, and as it is very probable that they will, succeed in their useful object, and that the whole genus of monkery will disappear from the face of the earth, it is therefore very likely that if I had not produced this work, the naturalists of our age, who have omitted to describe this important class of mammalia, would have been justly accused of a gross and culpable neglect, by their professional and *amateur* successors of a future period who, on seeing painted or sculptured representations of various kinds of monks, would be quite at a loss, not only how to define and to class, but even how to name the various species of these extinct animals, a difficulty for the solution of which they would look in vain

to those vague and unsatisfactory descriptions of the same kind of mammalia which may be found in various books.

AUGSBURG, 28*th December* 1782.



TRANSLATOR'S OBSERVATIONS.

THE foregoing was written by a distinguished naturalist of Austria, at a time when the Emperor Joseph II. was endeavouring to abolish the numberless abuses which had accumulated for ages in his dominions. He found the greatest obstacle to all his plans of reform and improvement the genus monk, which in all its varieties infected every town and almost every village of the land. He therefore attempted partly to destroy these dangerous animals, and partly to render at least some species of them innocuous, and even to convert them into a kind of useful domestic animals. The hopes with which this circumstance inspired the author about the speedy extinction of this kind of *ferœ*, which he has described in this work, have not been fulfilled; for it is well known that

the Imperial reformer succumbed under the fatigues of his arduous task, and it is even generally believed that he died from a malady which was caused by the bite of one of the most venomous species of this genus. It appeared, however, for some time that the same result would be brought about by different causes, as the violent storms and commotions which swept the continent of Europe since the death of the Emperor Joseph II. had partly destroyed the *genus monachorum*, and stunned the remainder of them in such a manner that they had become entirely innocuous, and some of their varieties as tame and as inoffensive as lambs; so that there was no objection to their continuing to exist, except that they were not worth their feed.

The opinion of our author, that the whole *genus monachorum* was speedily to disappear, and to be henceforward classed with the mammoth, mastodont, the saurian, and other antediluvian relics, was shared by all the naturalists of his time; and the events which took place subsequently to the publication of his work, and to which I have alluded above,

seemed entirely to confirm the soundness of his views on this important subject. Things have, however, entirely changed in our own time; and the occurrences of every day evidently prove, that the *genus monachorum*, instead of being extinct, is, on the contrary, fast reappearing in every quarter of the globe, and seems to be particularly thriving in our own happy island. A very remarkable circumstance, indeed, is, that according to the general opinion of all Irishmen, no venomous reptile can live in their emerald isle; and yet, notwithstanding this general assertion, which may be considered as an axiom in Irishism, the *genus monachorum*, in its most virulent varieties, could never be extirpated from the Hibernian soil in spite of all the efforts which were made for this purpose by successive governments, as well as by powerful associations. It is now infesting the above mentioned island with daily increasing numbers, and commits there much more mischief than is done by that new and never before heard of insect, which I think is called by the naturalists *aphis vastator*, and to which the cause of the potato

rot is ascribed. The translator of this little but very important and useful work has studied that curious but most dangerous class of mammalia which forms its subject, not only in books and museums, but, what is much more important, has had many opportunities to observe the above mentioned animal in its living state. He therefore ventures to make a few observations on this weighty subject, which seem to have escaped the attention of the accomplished author of this work.

No animal in the creation is perhaps so much modified in its instincts and habits, by the outward influences of climate, locality, and the contact with human beings of different character, than the biped in question. I have myself seen many individuals belonging to the different varieties of Monkery as tame and as playful as spaniels, and on that account great pets of ladies, particularly of elderly ones. I have also known many of them who, by a long contact with men, had become so humanized, that if you were to take from them the cowl, let grow their shaven crowns, and divest them of other outward characteristics of their genus,

which the reader may find amply described and illustrated by many figures in the scientific terminology given afterwards, you would positively mistake them for individuals belonging to our own kind. I must also make an observation which, I think, may be of great practical use in the present times, namely, that almost every variety of this kind of animal has such imitative powers, that no species of monkey can rival them in this respect. Many cases indeed may be quoted, where these creatures have assumed the human form in such a manner as to baffle detection even by the most acute observer of human and monkish nature; and we may better imagine than describe the astonishment of all those who, after having mistaken them during a considerable time for individuals of our own race, saw them at once appearing with a cowl and all the characteristics of their species, and found that what they had believed to be a man was only a disguised monk. Such metamorphoses begin now every day to be more and more frequent in this country; and I warn my readers, that whenever a monk conceals his real character he generally does

it for some sinister purpose, and plays exactly the part of a wolf in sheep's clothes.

The signs by which a *he* or *she* monk, who has assumed the human figure, may be discovered, are chiefly the continually-increasing manifestations of a monkish nature which such an apparently human being is daily giving. These symptomatic manifestations are very numerous and very manifold, so that I could not give a detailed description of them without greatly exceeding the limits of the present work. I shall therefore mention only some of the most important of them, which are: The performance of certain odd gesticulations, which are commonly called mummeries, at certain hours of the day; abstinence from certain kinds of food on certain days of the week, the month, and the year; great fondness for high and thick walls, with narrow windows, or such that are provided with stained glass, because broad day light and open air are most uncongenial to monkish nature, and are not unfrequently so disagreeable to it, that many of this genus burrow under ground, in order to escape the influence of those two beneficial agencies indispen-

sable for the preservation of human life and health. One of the most characteristic symptoms by which Monkery may be detected under the garb of humanity, and which is very often a sure token of the speedy resumption of their real form by those individuals by whom it is exhibited, is a strong and frequently-manifested sympathy for monkish habits, tastes, and every thing which is connected with their genus; but particularly so for those times when the world was overrun by monks, and the human race sorely vexed by them. It must, however, be remarked, that there are very numerous cases of men and women, who, though exhibiting all the usual symptoms of incipient Monkery, remain, nevertheless, in their primitive state, and do not become transmuted into monks. Nevertheless, many of these inexplicable beings, retaining all the time human form and habits, lose the reasoning faculties by which our species is distinguishable from other classes of mammalia, and instead of ruling over the lower organizations, as it is the privilege of our race, they become themselves slaves of the monks, and seem to have no other object in life than

to minister to the wants and whims of these dangerous bipeds.

There are also several instances of human beings, who, after having exhibited a most curious struggle between Humanity and Monkery, which takes place in their moral and physical constitution, are entirely restored to their sound senses, and freed from every infection of Monkery.

It results from the circumstances related above, that the discovery of the Austrian naturalist that the genus monk forms a connecting link between man and monkey, however great and important in its scientific application, has by no means completed the chain which binds together the highest with the lowest organization, but that this great honour may be claimed by my own humble self, who was the first to discover that there is still an intermediate being between man and monk, and of which I have given above the general characteristics. It is, however, impossible to define, with scientific exactness, this strange being, for it seems to be a kind of *lusus naturæ*, which is only sporadic in its appearance. It

seems, however, to be a subvariety either of Humanity or of Monkery; but it has not yet been decided with which of the above-mentioned genera it is to be more properly classed.

A celebrated Scotch philosopher (Lord Monboddo) has triumphantly established that man is nothing else but a monkey which has lost its tail; and I may say, without any undue pride, that, inspired by the *genius loci* (for I write in Edinburgh), I have considerably developed this true and ingenious theory, by discovering that man is also a monk who has lost his cowl; and as Lord Monboddo's theory may be supported by the undoubted fact, that there are many tailless apes which go about in a human dress, my improvement of the same theory may be, I think, no less powerfully supported by an equally strong and convincing evidence, *i.e.*, the undeniable fact, that there are many cowlless monks wandering about in the very same shape as the tailless apes to which I have alluded above. As an additional corroboration of the truth of this theory, I appeal to the decision of my readers whether it does not frequently happen that even the best deve-

loped human organizations occasionally show a considerable admixture of an apish and monkish nature.*

There is a characteristic peculiarity in the genus monk, and which it has in common with many beasts of prey—as, for instance, the bear, the wolf, the fox, &c.—with this only difference, that the peculiarity in question may be found in each individual of the above-mentioned quadrupeds, whilst in the case of the monks it is observable only in whole herds of their manifold varieties. This peculiarity is, that all these creatures when young, and consequently small and feeble, are innocuous, and not unfrequently amusing, but gradually become fierce and dangerous in the same ratio as they grow in size and strength. Thus, for instance, a bear, a wolf, and a fox, as long as it is a cub, may, when caught by man, be easily

* I sincerely hope that the author of *The Vestiges of the Natural History of Creation*, in mentioning the great service which the author of this work has rendered to the system of the gradual development, (and which, as I have already said above, p. 4, he will undoubtedly do in his next edition,) he will be just enough not to forget to mention also my own share in the completion of a system which he has advocated with so much success.

tamed and played with without any danger; but as soon as those cubs begin to grow, their predatory instincts become developed with their strength: they will flee to their native wilderness, or bite and tear the hand which has fed them. This characteristic peculiarity, common to all the animals of prey, manifests itself amongst the monks in the following manner:— As long as their numbers are few, their incomes small, and consequently their forces feeble, they are generally the most tractable, good-natured, innocuous, and obliging creatures, so that they usually become great favourites with the people in the midst of whom they have established their lairs, or, as they are usually called, monasteries. But as soon as their herds increase in numbers, and their wealth accumulates, and as soon as, in consequence of these favourable circumstances, their strength has also increased, their predatory instincts become rapidly developed, and the peaceful, inoffensive creatures become meddlesome—interfering with the domestic concerns of every family in their neighbourhood—domineering, and finally persecuting in the most cruel manner all those who will not

consent to become their abject slaves, feed them with the produce of their toil, abjure their reasoning faculties, and deliver their wives and daughters to the guidance of their cowled task-masters. Every opposition to the above-mentioned demands is called, in the monkish language, Heresy, and exposes those who are accused of it to the danger of being torn to pieces by these bipeds greedy of power and of money. The sanguinary instincts of these animals, excited by the smell of heresy, are so strong, that they are often manifested even before the opportunity of satisfying them has arrived; and this has probably been thus arranged by a beneficent Nature, in order that the intended victim may have time to escape from the fangs of its persecutors. An undeniable proof of the strength of this instinct is afforded by the printed howls for heretical blood which are now beginning to appear in monkish papers published in France, and even in this country; because it must be remarked that monk is not only a speaking, but also a scribbling animal. I therefore warn those of my readers who despise the comparatively small number which is

now found in this country, and consequent weakness of this kind of bipeds, because in a short time experience will teach them that as soon as it gains a footing in this country, it will multiply with the most extraordinary rapidity, cover the whole land with its lairs or monasteries, and prove as prolific as rabbits—making, however, much more mischief than this little animal causes in fields and gardens; a mischief which this small quadruped compensates in some measure, when killed, by its meat and skin; whilst the biggest monk, when dead, gives only a negative advantage, *i.e.*, that he is incapable of doing any more mischief, because monks'-meat, though generally considered very rich, may be eaten only by some islanders of the Pacific. It is, however, very doubtful whether, since the time when New Zealand acknowledged the sovereignty of our gracious Queen, it is possible to find even the smallest slice of a hot or cold monk-joint at the entertainments given by the native aristocracy of that distant part of the British dominions; though, according to a no less grave authority than that of a reverend and learned literary critic,

joints of a very similar description are an indispensable item of the bill of fare presented at the table of a stylish New Zealand chief.

It would require folios if I were to attempt a detailed description of all the mischievous effects invariably produced in those countries which have the misfortune of being infested by those noxious animals. The reality of this danger seems, moreover, to begin to be generally felt in this country; and I am happy to observe that even the attention of the Government has been drawn to this important subject, as is evident from the royal proclamation issued on the 15th June of this year 1852, with the object of preserving the thoroughfares and public places from the invasion of the multifarious varieties and subvarieties of Monkery. It is, however, not so easy, particularly for an unpractised eye, to detect a genuine individual of this class of mammalia, amidst the immense variety of bipeds which flock from all the parts of the world to the metropolis, as well as to the great commercial cities of this country. I therefore beg leave most earnestly to recommend this book to the particular attention of all

the justices of peace, police officers, and all magistrates and authorities who are charged with the execution of the provisions of the above-mentioned royal proclamation for the maintenance of public order, and the safety of the souls and bodies of her Majesty's lieges, seriously menaced by the animals against which the said royal proclamation has been issued. I can assure them that if they will diligently study this book, and particularly make themselves thoroughly acquainted with the scientific terminology, illustrated by many figures, carefully drawn from nature, which it contains, they may be able to make most wonderful discoveries of incipient as well as fully-developed Monkery, and this in quarters where they least suspect its existence. They may thus become instrumental in rendering on many occasions considerable services to their fellow-men in general, and to their own countrymen in particular, by saving, through a timely discovery of the danger, many individuals and families from falling a prey to the fierce and cunning class of mammalia which is described in this work.

Many are the means which were employed,

in various countries and ages, for the destruction of Monkery, or at least for keeping it within certain bounds, as well as those which have been and continually are devised and recommended in our own days. It is well known that this blessed country of ours had, previously to the reign of Harry VIII., contained every species, variety, and subvariety of the genus monk, and that it was, in fact, a large preserve of Monkery. It is no less well known that this kind of animals were causing to the inhabitants more mischief than has ever been done by other preserved game or wild beasts, because they not only devoured the fruits of the earth like hares and rabbits, plundered hen-roosts like foxes, destroyed cattle and sheep like wolves, and tore to pieces like tigers those who dared to oppose their depredations; but they did what the fiercest beasts of prey had never done, for they devoured land itself with the most insatiable greediness, swallowing it by hundreds and even by thousands of acres, and without ever suffering from this any surfeit. Every one knows that the above-mentioned King Harry, having had one day, somehow or other,

his sporting propensities turned towards this kind of game, became passionately fond of monk-hunting, and that his faithful lieges, wearied by the voracity of these cowled dragons, joined their sovereign in this chase, which proved far more profitable than that of any other animal in the creation to all those who had the good fortune of taking a part in the royal *battue*. This sport was suspended under the reign of Queen Mary, who was so fond of these animals, that she allowed them to eat some of the keenest sportsmen who had been, during the preceding reign, chasing them. But after the death of the royal fancier of the bipeds in question, monk-hunting recommenced with redoubled zest; the consequence of which was, that it was soon impossible to find in this island any specimens of this kind of mammalia, except secretly preserved by some amateurs of them. It was therefore very natural that a general opinion should prevail, that the reappearance of monks in this island was no more to be apprehended than that of wolves. The wolves did not reappear, and this for a very good reason, *i.e.*, because they cannot

swim. The case, however, proved different with the monks; for not only can they travel, like men, by coach, steamboat, and railway, but the same may be said of monkish cunning and perseverance which a poet of the sinking, or Martin Scriblerus school said, more than a century ago, of British valour:—

> "Nor art nor nature has the force
> To stop their steady course;
> Nor Alps nor Pyreneans keep them out,
> Nor fortified redoubt."

The facility with which monks appear and take root, whenever circumstances favourable for their existence occur, is quite wonderful. They really seem to spring from under the ground; and as soon as a couple of them gain footing in any place, they immediately construct, by building over and burrowing under ground, a lair or monastery sufficient for containing many more of them, and usually it is filled in no time.

It would require a separate work if I were to describe how the monks did gradually creep back into this country; but it is a universally

acknowledged fact, that they are now rapidly spreading over the length and breadth of this happy island, to the great dismay of her Majesty's lieges, with the exception of some few, who, being very fond of curiosities in art and nature, are such fanciers of these bipeds, that they expend considerable sums of money for erecting large buildings, where these cowled creatures are comfortably housed and well fed at the expense of the above-mentioned fanciers. This kind of odd fancy seems to be so prevalent in Ireland, that many poor people submit to great privations in order to indulge in it, by spending their hard-earned pence and halfpence in order to have the monks well fed and housed.

I said before that the storms which swept the continent of Europe since the end of the last century, had almost entirely destroyed the monks, or rendered them quite innocuous, but that they were now fast reappearing every where. I may add, that the monarchs and governments who were so anxious to exterminate this kind of noxious animals, are now equally anxious to promote their breed; and

particularly of those of its kinds which were formerly the especial objects of their persecution, as being the most injurious to the souls, bodies, and goods of their subjects. The object of this extraordinary change in the administrative policy of those governments seems to be, to employ those very monks whom they had formerly been so anxious to extirpate, as a kind of bloodhounds to track out and hunt certain classes of human beings, whom they now dislike more than they ever did the monks—who have already proved on several occasions to be as serviceable in this kind of chase as those bloodhounds which are employed, in Cuba and other parts of the Western World, for tracking out and catching runaway negroes. Be it as it may, it is a fact, that in Austria, where this book was originally composed in order to save from oblivion the memory of the existence of the genus monk, which was then fast disappearing under the severe measures adopted by the Emperor Joseph II., for the complete extirpation of it, this very class of mammalia is now rapidly multiplying under the fostering care of the present government, which seems to be

as anxious to promote the breeding of these bipeds, as the Emperor Joseph II. was intent on their destruction.

In France, the same kind of mammalia, after having preyed on the vitals of the country, and enjoyed a most flourishing condition till towards the end of the last century, was either destroyed or driven out of the country by that terrible commotion which shook the above-mentioned country to its very foundations; but now they are rapidly spreading over the whole surface of the land, and seem to be greatly favoured by its rulers. The same thing is now going on in many other parts of the continent, where in different places the above-mentioned bipeds are reared on purpose for the English market, whither a great number of them are continually exported. The most stringent custom regulations, and the strictest vigilance of the coast-guard, could never prevent the importation of this kind of live-stock when it was contraband; and the government has acted wisely in removing prohibitions which could not be enforced. Such prohibitions would be now entirely useless, since the same live-stock

is bred in great abundance in the country itself, unless it were done on the principle of protection to the home-breeders.

It results from all that has been said, that Monkery, multiplying as it does in this country by home-production as well as by importation from other countries, must, within a certain time, which may be calculated with tolerable accuracy, completely overrun this island, and become as rampant and dangerous to the souls, bodies, goods, and chattels of its inhabitants, as it was previously to the reign of Harry of monk-hunting memory. This result seems to be inevitable, because every thing which continually grows, must end by becoming enormous; every one who continually advances, must finally arrive; and every number which continually increases, must become immense. Now, all these three circumstances are applicable to the state of Monkery in this country; because it is an universally admitted fact, that their possessions grow, their influence advances, and their numbers increase. I would, therefore, beg my readers to decide themselves what must be the inevitable consequence of this state of

things, if something be not done to prevent the consummation of an otherwise unavoidable event.

Something, therefore, must be done. But what is to be done? That is the rub.

Monk-hunting, as it was practised in the times of Harry and Elizabeth, is now quite out of fashion; and it cannot be, particularly in this country, resorted to with more effect than that which our soldiers would obtain if they were marched to the field of battle, clad in mail, armed with the paladine's lance and the sword of the crusader; and I believe that even the most cordial monk-hater would not, being in his senses, advise to undertake such a chase. Some people who are much alarmed at the rapid increase of the bipeds in question, have tried to frighten them out of the country, or at least out of their immediate neighbourhood, by producing noises which are very like a monkish howl; probably thinking that the great homœopathic principle, *Similia similibus curantur*, may be applied with advantage in this case. I would, however, warn all those who wish to drive away the monks in the manner mentioned

above, not to try their hand at this kind of sport; for I may assure them that if it once comes to howling, the most expert of them in this kind of music will prove to be no match for the monks, and will be completely out-howled and out-bellowed by them. They may also be sure, that instead of frightening away the mischievous bipeds, they will only attract new crowds of them, by a music so congenial to monkish feelings. I also warn the amateurs of monk-hunting never to try catching this kind of game by imitating its tricks; because they will be sure to do it as awkwardly as if they were attempting climbing like cats and monkeys, or slipping like eels; and that instead of catching a monk in this manner, they will soon find out that they have caught a Tartar.

The only effective means of arresting the progress of Monkery, and even of destroying it, and the only one which it is now possible to employ in this country, is, to expose this mischievous brood as much as possible to the influence of air and light—I mean, the air of liberty and the light of knowledge, which are destructive of Monkery, as well as of every

other noxious being produced by the mephitic air of ignorance. Care must therefore be taken, that the lairs, or, as they are usually called, convents, which are inhabited by monks of both sexes, should be always kept open to the vivifying currents of the pure air of freedom. Consequently liberty, complete liberty, should be granted to every he or she monk to play their antics, to assume various odd shapes, and, in short, to do with themselves what they like, provided it is done without injury to others; but, at the same time, to do all this only as long and as much as they themselves choose to do it, and neither longer nor more. And should ever their superiors attempt to compel them to do something which they do not like, or to restrain their liberty in any way, let them be punished in the same manner as if they were guilty of such an act of violence against human beings.

I have already said that it is the mephitic air of ignorance which generates Monkery, as it does many other evils that have afflicted humanity, in various ages and countries, and are still afflicting it. It is therefore very natural that the light of knowledge, which de-

stroys the above mentioned cause of evil, should also destroy its effects; and that the miasma of ignorance and superstition being once dissipated by the rays of light, Monkery, as well as other products of the corruption of the intellectual atmosphere, being once deprived of the element whence they derive their life and subsistence, must rapidly dwindle into nothing and disappear. There are indeed many instances of miserable monklings, who, having been exposed for some time to the bracing air of freedom, and the vivifying light of knowledge, lost their cowl, as well as all the external characters and internal propensities of their genus, and became entirely metamorphosed into men, and men in the highest acceptation of this word, so that they were afterwards instrumental in producing many similar transmutations on individuals of the genus to which they themselves had formerly belonged.

If, therefore, a country, a city, or a community has been infected by the pestilence of Monkery, or is showing the premonitory symptoms of that dreadful visitation, it becomes the

duty of all those who are intrusted with the preservation of the public safety of that country, city, or community—all those who have some influence with the public, as well as every one who feels as a patriot and an honest man ought to feel, to unite their efforts in order to promote, as much as lies in their power, the moral and intellectual ventilation and lighting of every place within the reach of their influence. Light is the greatest anti-Monkery specific, for it destroys even the most vivacious kinds of monks; and air will become soon stagnant and corrupted, if it is deprived of the beneficial influence of light. Therefore let the place which is already infested by Monkery, or only threatened to become so, be exposed as much as possible to light; but not to that gaslight with which many have attempted in vain to overcome the candlelight of Monkery, but the powerful light of the sun, which will illumine not only the tops and upper storeys of the houses, but penetrate into the interior of the lowest tenements, and dissipate the miasma of ignorance and superstition upon which Monkery thrives and fattens, but without which it

withers and dies. And if, as it not unfrequently happens, the rays of the sun of knowledge, penetrating into places where they had never appeared before, were to offuscate for a moment the eyes of those who had hitherto been accustomed only to candle or gaslight, and produce in their visual organs some strange distortions, let them not be frightened by this temporary aberration of their sight, but continue steadily to look at the objects illumined by the rays of the sun of knowledge; and they may be sure that all those optical illusions which have caused them so much uneasiness will soon disappear, and that they will be able to see objects as they really are, and not as they were represented to them by the monkish candlelight, or that gaslight which unfortunately even some very violent enemies of Monkery sometimes prefer to that of the sun.

The great English philosopher Bacon said—*Knowledge is power;* and it may be added, that it is an irresistible power in destroying Monkery, as well as every other product of moral and intellectual darkness.

I PROCEED now to the strictly scientific part of Monachologia.

GENERAL DESCRIPTION OF THE GENUS MONK.

The monk is an anthropomorphous animal; cowled; howling at night; always thirsty.

Description.—The body of the monk is biped, erect, with a somewhat crooked back; head hanging down and cowled; the whole body covered with a woollen garment, with the exception of certain varieties, that have some parts of it uncovered. It is a greedy, stinking, and unclean animal, always tormented with thirst, and which would sooner starve than work in order to get food.* The monks herd to-

* TRANSLATOR'S NOTE.—The description given in the text is applicable to its subject when it is fully developed under the most favourable circumstances. In other circumstances, and when it has not yet attained its full development, it becomes occasionally a very sober and abstemious animal. The adjectives of "stinking and unclean" cannot be, as I think, applied to all kinds of monks, because some of them, and particularly that which is described under No. 12, have often a very clean appearance, and smell like nosegays,

gether at sunrise and sunset, and some varieties at midnight. Whenever one monk begins to howl, the whole herd does the same. They flock together at the sound of a bell, and they usually walk in couples. They live by rapine or begging; and they maintain that the world was created for their advantage.

The female monk, vulgarly called a Nun, is scarcely different from the male, except that she wears a veil, and is more cleanly, laborious, and less thirsty than the male. When young, she is generally as playful as a kitten, and catches at every thing she sees; when old, gossiping and ill-natured.

DIFFERENCE BETWEEN MAN AND MONK.

Man speaks, reasons, wills; monk is frequently mute, and has neither reason nor will, being entirely governed by the will of his superior. Man walks with his head erect; the head of a monk is hanging down, and his eyes are

chiefly when they are prowling about for young and old ladies. It must be also remarked, that although laziness is the general characteristic of the genus monk, there are some species of it which are very industrious, and particularly so for mischief.

Schenck & McFarlane, Lith^rs Phil^a

MAN MONK MONKEY

fixed upon the ground. Man eats his bread in the sweat of his brow; the monk fattens in idleness. Man lives amongst his fellow-creatures; the monk seeks solitude, and flies from daylight. Hence it is evident, that the monk forms a distinct class of mammalia, which holds a middle place, and forms a connecting link between man and the monkey.

The genus monk may be divided into three great families—the omnivorous, the ichthyophage, and the graminivorous.*

The characters by which the various species of monks are defined, are taken from the head, the feet, the cowl, and the dress.

The head is either hairy, or bristly, or shaven. It is furthermore diversified by a circular crop of hair, by a hairy or furrowed crown, by a beardless or bearded chin.

The feet are shod, half-shod, or bare.

The cowl is either versatile, or loose, or movable. It is, furthermore, acuminated, funnel-shaped, heart-shaped, short, elongated, with a truncated or pointed top.

The dress in all its particulars—namely, the *Frock*, in which is to be observed the quality and the colour of the stuff, and whether it is wide or close. The *Scapular*—Wide, close, hanging, girded up; with a round border be-

* Translator's Note.—The ichthyophage is also graminivorous, but not *vice versa*.

low; broad-tailed. *Collar*—Sown to the frock; stiff, broad; none. *Shield*, or *Appendix to the Cowl*—Pectoral or dorsal, and its various shapes. *Sleeve*—Equal, angulated, wide, pouchy. *Cloak*—Long, short, with folds, straight. *Internal Teguments*—Shirt, waistcoat, &c. *Girdle*; or *Sash*—Broad, round; leathern, woollen, hempen; knotty, &c.

Furthermore, it is necessary to observe: The *Voice*, or *Scream*, whether it is melodious or harsh, whether singing or drawling, guttural or nasal, clamorous or mumbling, moaning or merry, grunting or barking, &c. &c. *Gait*—Slow-paced, quick, sluggish, stiff. *Demeanour*—Austere or sensual, boorish or graceful, grave or gay, modest or hypocritical, &c. &c. *Habits*, occupation, time of screaming, of silence, of probation, &c.; *Meat and drink*, *smell*, *dwelling-place* or *habitat*, *transmutations*, *hybrid species*, as, for instance, the northern Servite; *varieties under different climates*. To all this must be added, *the history of every species, of its origin and destruction, as well as the difference of sexes.*

TERMINOLOGY OF MONKERY, AND EXPLANATION OF FIGURES.

Fig. 1. Hairy head, with a shaven spot on the top.
Fig. 2. Bristly head, furrowed with a linear crown.
Fig. 3. Shaven head, with a circular crop of hair.
Fig. 4. Shaven head, with a hairy continuous crown.
Fig. 5. Shaven head, with a hairy broken crown.
Fig. 6. The veil of a she monk or nun.
Fig. 7. A veil covering the face.
Fig. 8. Versatile cowl.
- *a.* Versatile cowl, protracted to the right side.
- *b.* The same, with a sinuated border, a crooked back.
- *c.* A cowl with a truncated top, as seen from behind.

Fig. 9. A loose cowl.
- *a.* A loose cowl of the broader kind.
- *b.* A loose cowl of the shorter kind.
- *c.* A loose cowl of the cloak, absorbing a similar cowl of the gown.

Fig. 10. A cowl, short, stiff, and scaly.
Fig. 11. Movable cowl in the shape of a heart.
- *a.* Hanging down.
- *b.* Covering the head.

Fig. 12. Movable funnel-shaped cowl.
- *a.* Covering the head.
- *b.* Hanging down.

Fig. 13. Pectoral shield or breastplate.

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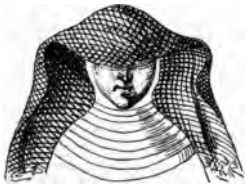

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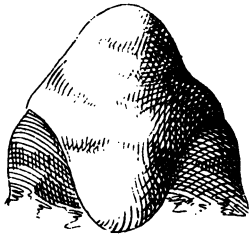

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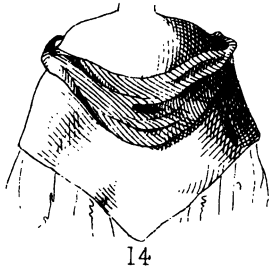

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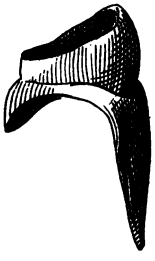

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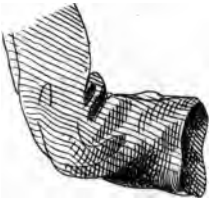

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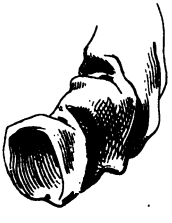

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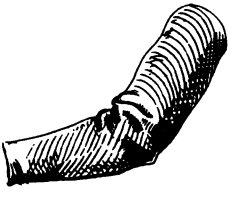

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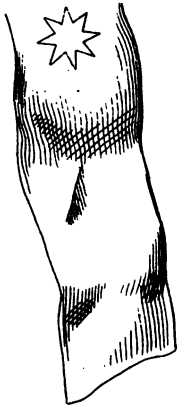

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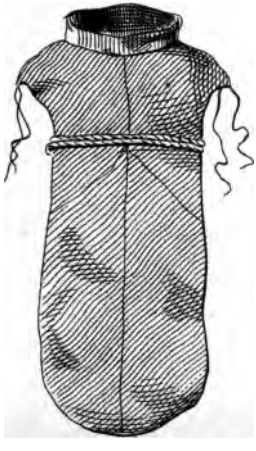

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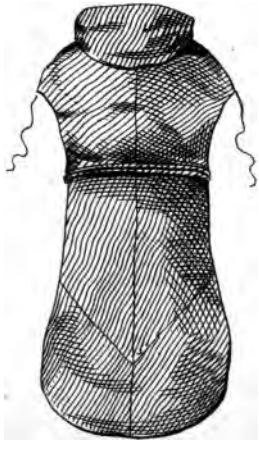

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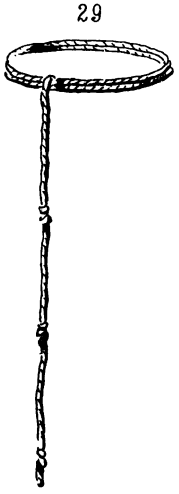

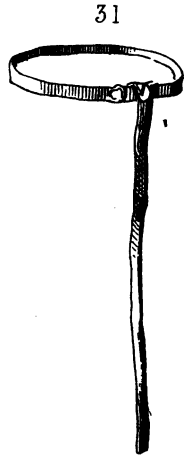

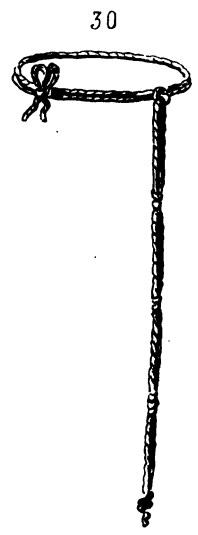

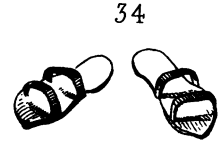

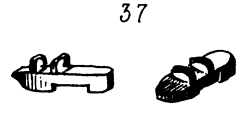

Schumck & Sie Parisine Lith^es Bonn

Fig. 14. Back shield or plate, of an angulated shape.
Fig. 15. Back shield or plate, cuspidated.
Fig. 16. Movable acuminated cowl.
Fig. 17. Tongue-shaped back shield or plate.
Fig. 18. Straight, broad sleeve.
Fig. 19. Short sleeve, turned up.
Fig. 20. Angulated sleeve.
Fig. 21. Wide sleeve.
Fig. 22. Bag-shaped sleeve.
Fig. 23. Pouchy sleeve.
Fig. 24. Narrow scapular.
Fig. 25. Broad scapular.
Fig. 26. Obtuse scapular.
Fig. 27. Marked scapular.
Fig. 28. Broad-tailed scapular.
a. Anterior.
b. Posterior.
Fig. 29. Round girdle, or a hempen rope with three knots.
Fig. 30. Round girdle, or hempen rope with five knots.
Fig. 31. Leathern girdle or sash.
Fig. 32. Woollen girdle or sash.
Fig. 33. A shoe of the shod feet.
Fig. 34. A sandal of the half-shod feet.
Fig. 35. Leathern slipper.
Fig. 36. Wooden slipper.
Fig. 37. Wooden sole.

DESCRIPTION OF THE THE VARIOUS SPECIES OF THE GENUS MONK.

1. Benedictine Monk.—*Monachus Benedictinus*, Linn.

Outward Characters.—Beardless, head shorn, bristly, furrowed with a linear crown (*fig.* 2);* feet shod; a black woollen garment covering the whole body; cowl loose, oblong, wide (*fig.* 9); scapular hanging down, of the breadth of the stomach (*fig.* 25); collar white, stiff, emarginated; sash or girdle broad, woollen, or of strong silk (*fig.* 32); cloak black, reaching to the heels; internal teguments generally black; shirt with sleeves straight (*fig.* 18).

Demeanour, graceful; *gait*, slow; head less hanging down than is usual with monks.

Habits.—Screams three or four times in the day, and sometimes at midnight, about the first crowing of the cock, with a deep, protracted voice; after which he usually indues a gown

* The numbers refer to the figures of the terminology.

MONACHUS BENEDICTINUS

full of small folds, and covers his head with a small quadrangular cap called a *birt.*

Omnivorous, rarely fasts; generally becomes thirsty about four in the afternoon, when his flock is usually called to drink.

He is greatly afflicted by that disease which was known to the ancients under the name of *auri sacra fames.** It is in consequence of this dreadful malady that the animal which we are now describing (*i.e.*, *Monachus Benedictinus*, Linn.), hoards in its coffers money with the same care and neatness as the squirrel (*Sciurus vulgaris*, Linn.) is wont to make his provision of nuts for the winter; with this difference, that the last-named animal (*i.e.*, the squirrel) provides in this manner the indispensable means for his subsistence during the winter, whilst the first named of them (*i.e.*, *Monachus Benedictinus*) hoards money for the sole pleasure of

* Translator's Note.—It is a kind of yellow fever, which commits great havoc in our own times, and is very severe in this country, where it kills and drives into madness many people, particularly during those dreadful visitations when it rages with a redoubled violence. One of these visitations, which unfortunately, like the *cholera morbus*, begin to be periodical in our country, occurred a few years ago, and is known under the appellation of the *Railway Mania.*

hoarding, and often starves in looking on his treasure, just as is the case with men when they are attacked by the same disease.

Some of this species of monks live a mere animal life, whilst others are or were occupied with studying and making books; such particularly were those who lived in France.*

On going out from his lair, or, as it is usually called, convent, the Benedictine monk leaves off his cowl, and thus connects the uncowled priest with the cowled monk; which may be considered as an additional proof that nature never acts by bounds and leaps in its system of animal creation, but proceeds in an uninterrupted gradation from the lowest to the highest organizations. On such occasions (*i.e.*, going out), he covers his head with a tufted skullcap, and a kind of cocked hat.

The female of this species, commonly called Benedictine nun, covers her head with a black

* TRANSLATOR'S NOTE.—This species of monk was in former times as industrious as bees; and it is but just to state, that it has done much service to man, and I do not think that it ever did any harm. It must, therefore, be classed amongst the innocuous animals, and which in former times could be reckoned amongst the very useful ones. Its breed has, however, gradually degenerated, and now I do not think that it would be worth its feed.

veil, lined with white, and wraps her whole body in a white loose garment.

There is a very great number of varieties of this species, chiefly modified by the locality where they live.

This species originated in Italy, during the eighth century of our era.

Habitat—Hills with fine views, situated in the midst of a fertile country.

2. Dominican Monk.—*Monachus Dominicanus*, Linn.

Outward Characters.—Head shaven, with a hairy, broad, continuous crown (*fig.* 4); feet shod; gown white woollen, girded with a sash three inches broad; cowl versatile, sinuated towards the neck, with a crooked margin, (as *fig.* 8, *b*), truncated at the top; appendix of the cowl or shield, pectoral (breast-plate) oval (*fig.* 13); dorsal (back-plate) acuminated (*fig.* 14), with a longitudinal seam passing through both these shields; sleeves wide, turned up (*fig.* 19); collar white, but scarcely visible under a very fat chin, and round a very thick throat. Whenever he goes out into daylight, he covers himself with a black cloak, having a cowl as well as a breast and back-plate of the same colour, and by which he covers the white garment that he wears underneath. Internal teguments, white and ample; shirt-sleeves close, protruding from below the wide ones of the upper garment.

MONACHUS DOMINICANUS

Demeanour, hypocritical; *gait*, lascivious; *expression of the countenance*, perfidious; barks; or yells, at midnight, with a harsh, discordant voice.

The olfactory senses of this species are developed in the most wonderful manner, so that it will smell at any distance wine and heresy. It is omnivorous, and always hungry. The young brood is occasionally tried by hunger, or what they call fasting. The older individuals of this species abandon every care and occupation, and only live for the sake of eating and drinking. They feed on succulent and savoury dishes; they indulge in a long sleep on soft beds; and it is probably owing to the above-mentioned circumstances that their digestive process has a great similarity with that of the useful domestic animal, *sus scrofa*, Linn. (common hog), because the food digested by both these animals is alike rapidly changed into *adipus*, vulgarly called fat or lard. A natural consequence of this remarkable circumstance is, that almost every individual belonging to this species is encumbered with an immense paunch belly. This peculiarity of conformation is, however, by no means considered as a deformity, but, on the contrary, it

is regarded, just as is said to be the case with the wen (*goitre*) in some mountainous countries, as a beauty, or, at all events, as a token of respectability; because it is an acknowledged fact, that the better an old individual of this species is bellied, the more he is respected by his own fellow-creatures, and even by the other species of his genus.

This species is undoubtedly the most noxious and dangerous animal to the human race, as well as to common sense; and one, the object of whose creation must remain as deep a mystery as that of the rattle-snake, the cobra di capello, the toad, and other venomous and hideous animals. It watches its prey from a great distance, and assisted by the other species of monks, who generally act as spies on such occasions, it will pursue the unfortunate object of its chase with alternate cunning and violence, until it brings it to a burning pile, upon which it is usually destroyed amidst a crowd of monks belonging to all the varieties of their genus, who, surrounding the pile, and enjoying the agonies of their victim, express their joy and satisfaction at having thus stilled for a mo-

ment their unceasing blood-thirst, by emitting most horribly sounding howls and yells. The most savage of this species are considered those individuals who are called *general inquisitors*, and who, as is said, may kill a man simply by looking at him. The most dangerous breed of them, is that which is found in Spain, Portugal, and South America; but those of our own country (*i.e.*, Austria), are by no means devoid of venom, and if they were once transferred into a warmer climate, they would become as bad as the others. It is, indeed, a very great blessing that we have now got governments which are trying either to exterminate this venomous brood, or to render it innocuous by means of certain charms.

The female of this species, vulgarly called Dominican nun, differs from the male only by a black veil, and more orderly manners.

This species originated in Spain from a certain Dominic, who was the first to destroy, with the authorization of the Pope, human beings by fire, and who engendered this species for preaching their opinions by means of fire and sword.

The badge of this species is a mad dog, carrying in his teeth a burning torch.

3. Camaldule Monk.—*Monachus Camaldulensis*, Linn.

Outward Characters.—Bearded; the beard flowing down the chest; head shorn, bristly, furrowed with a linear crown (*fig.* 2); feet shod, shoes with a wooden sole; gown white, made of coarse woollen cloth, descending to the feet; cowl round and loose (*fig.* 9); sleeves straight and wide (*fig.* 18); scapular of the same length as the gown, girded with a white sash made of cloth; collar narrow, and sown to the gown; cloak white, ample, covering the whole body to the feet; shirt woollen, sometimes with a hair-cloth scraping the skin.

Demeanour, austere; *gait*, grave; sings, assembled in flocks, seven times a-day, and at midnight, with a guttural deep-toned and exceedingly slow voice. Is silent at home. Occupied with contemplation, as people say. Vegetates in idleness; goes out very rarely.

Lives upon fish, eggs, vegetables; quenches his thirst with wine.

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MONACHUS CAMALDULENSIS

Whenever he goes out, he leaves at home his wooden shoes and takes leathern ones.

The lay brothers are girded with a leathern strap.

The female differs from the male only by a veiled head.

Habitat—Wooded hills.

4. Franciscan Monk.—*Monachus Franciscanus*, Linn.

Outward Characters.—Beardless; head shaven, with a hairy continuous crown (*fig.* 4); feet half shod; gown of coarse brown cloth; cowl movable, heart-shaped, short (*fig.* 11), with an appendix or breast-plate oval (*fig.* 13), and a back-plate triangular (*fig.* 14), hanging down below the white rope, with three knots with which the belly is twice girded; sleeves straight, and sufficiently wide to hide the hands in them (*fig.* 18); scapular none; cloak short, of a brown colour, and fastened on the chest with a button of bone; a woollen shirt, sharply rubbing the skin.

Demeanour, boorish; *gait*, measured; gown full of pockets, in which he keeps the victuals which he collects by begging, snuff, rosaries, &c. Emits an offensive smell; despises gold and silver, and cares only about his belly, which he fills twice a-day, either with meat or fish; during the time intervening between the meals, he

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MONACHUS FRANCISCANUS

chews the cud in idleness. He always offers snuff from his box to those whom he asks for alms. He possesses a most wonderful art of transmuting little images, square bits of paper, amulets, and other similar trifles, into wine and meat.

He sings several times during the day and night, with a loud, clamorous voice.

The female differs in appearance from the male only by the black veil with which she covers her head.

The varieties and subvarieties of this species are innumerable.

Habitat—Towns and villages.

This species is everlasting, if we may believe its father, Franciscus, who, imagining himself to be inspired, declared that mankind would sooner perish than this species of Monkery, because the whole economy of nature would be destroyed if a worm forming a link in the chain with which all creatures are bound together were broken.

The annals of this species relate, that the first companion of its progenitor, Franciscus, was a pig, because when he was once meditat-

ing about the means he should employ to persuade the Pope, Innocent III., to approve of his manner of living, he saw a pig weltering in the mud. He immediately followed this example, and presented himself to the Pope in the state which was the consequence of this process; and the Pope, moved by such an extraordinary instance of piety, granted his request. This happened about the beginning of the thirteenth century of our era.*

* Translator's Note.—I think that the author has not done justice to this species of Monkery, for it has on many occasions displayed instincts more akin to Humanity than to Monkery. There are, indeed, instances where the species in question has saved from destruction human beings, who would have been otherwise torn to pieces and devoured by some other species of the same genus. I have happened to meet some individuals of the Franciscan species quite innocuous, good-natured, and amusing; so that, if they only were trained to more cleanly habits, they might be treated like human beings without any danger.

MONACHUS CAPUCINUS

5. Capuchin Monk.—*Monachus Capucinus*, Linn.

Outward Characters.—A large and bushy beard; head shaven, with a hairy crown, broken on the forehead (*fig.* 5); feet half-shod; gown of a coarse brown cloth, patched over and over with pieces of old cloth of the same kind as the gown, and with two large folds on the belly; cowl movable, oblong, acuminated, towards the top ending in a funnel shape (*fig.* 12); sleeves straight and wide (*fig.* 18), covering two hairy arms; scapular, none; girded with a white, three-knotted rope (*fig.* 29); cloak, short and wide; internal teguments, none.

Demeanour, abject; *gait*, sluggish; countenance crabbed, very like something between a satyr and a monkey; smells like a goat; keeps all that he gets in his cowl and in small pouches under the arm-pits; has a very flexible back, and prostrates himself on the ground at a sign from his superior; never touches gold or silver; and is continually en-

gaged in hunting certain little animals which greatly molest his body, but which he never kills, considering them of his own kindred on account of the many points of similarity which exist between them, but which to describe here would exceed the limits of a Hand-book. However angry a Capuchin may be, his rage will immediately subside when he is shaken by the beard, because all his affections are centered in this appendage of his chin, which he tends and preserves with the utmost care. He yells at certain fixed hours of the day and night with a nasal, discordant voice. Eats and drinks all that he can get; is silent the most part of the time, but has hardly any thought; whenever he gets hungry, he leaves his lair and goes out to beg his food; sleeps on a heap of straw.

The female of this species wears a black upper and a white lower veil, and covers her body with a white wrapper.

The younger generation of this species is submitted to a yearly probation, during which time they are obliged to carry wood for fuel, to clean kitchen utensils, to sweep, to scrub, to kneel, to lick the ground with their tongues.

Habitat—Towns and villages.

Origin.—This species is a descendant of Franciscus, and may be considered as a variety of the species described in No. 4. This variety was produced from the pure Franciscan breed by a certain Matthias Bassi.*

* Translator's Note—This circumstance, I think, may be considered as an additional proof of the correctness of the theory, about the transmutation of the various living beings and plants from one specie into another, which has been so triumphantly established by the author of *Vestiges of the Natural History of Creation.*

6. Austin Friar, or Augustine Barefooted Monk. — *Monachus Augustinus Discalceatus*, Linn.

Outward Characters.—Beardless; head shaven, with a hairy continuous crown (*fig.* 4), covered with a small black round hat, having five compartments; neck bare; feet half-shod; gown of black cloth, sufficiently wide, girded on the loins with a black sash, the ends of which hang to below the knees; cowl movable, short (*fig.* 11); breast-plate, oval (*fig.* 13); back-plate, angulated (*fig.* 14); sleeves straight, turned up (*fig.* 19); cloak, black, reaching to the haunches; internal teguments, woollen.

Demeanour, imbecile; *expression of the countenance*, crapulous and idiotic; *gait*, reeling; sings several times in the day and at midnight with a deep melodious voice; spends his time in idleness and crapulence.

Omnivorous; though afflicted with an unquenchable thirst, he suffers at the same time from hydrophobia, and cannot bear water; this

MONACHUS AUGUSTINUS

proves, that in seeking to quench with wine the thirst by which he is tormented, he only increases it; overpowered with wine, he dreams of wine; when the vines begin to bud, he merrily sings.

Habitat—Towns and villages near forests.

Females rarely known.

This species originated in Portugal during the sixteenth century.

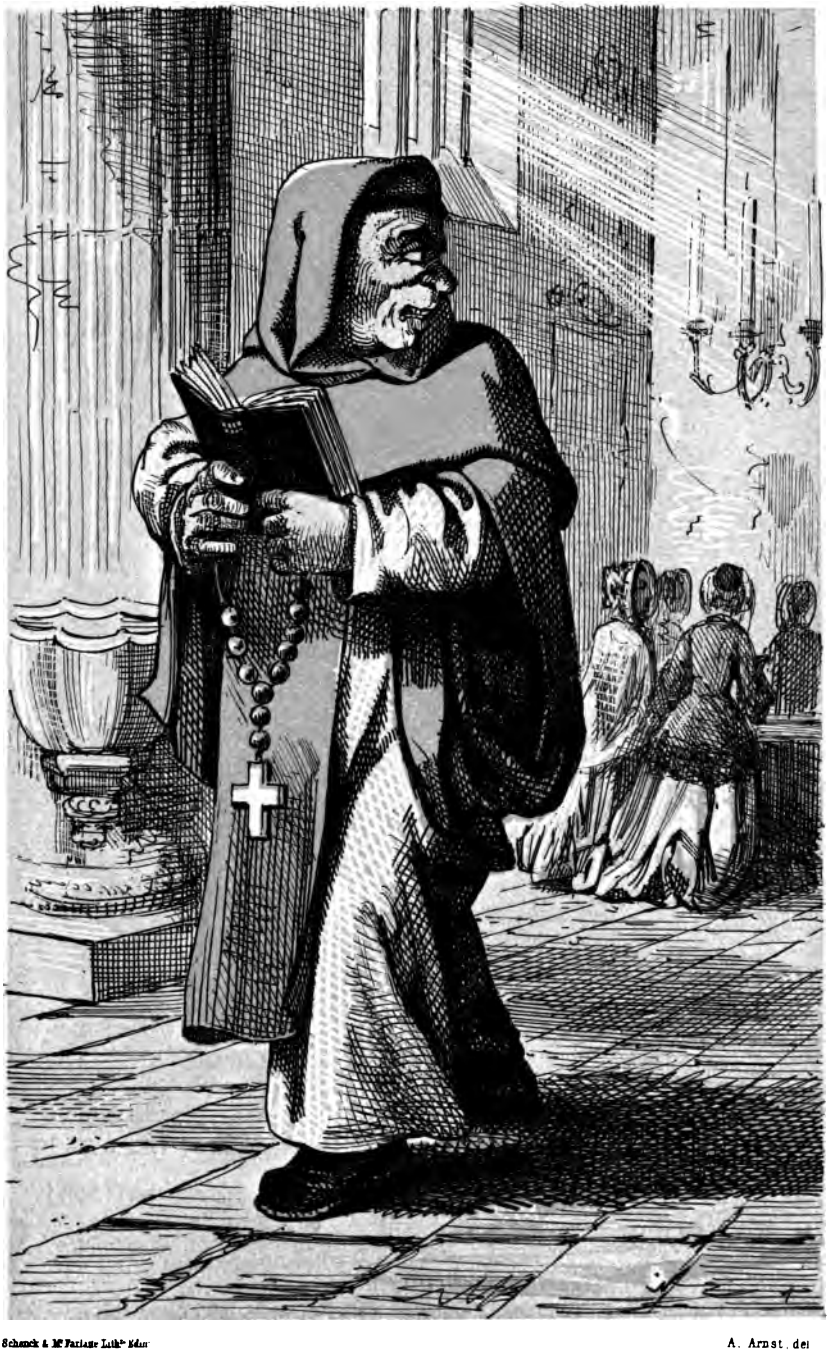
7. Carmelite Monk, Shod.—*Monachus Carmelita, Calceatus*, Linn.

Outward Characters.—Beardless; head shaven, with a hairy continuous crown (*fig.* 4); feet shod; gown of brown cloth; cowl, loose and wide (*fig.* 9, *a*); breast-plate, oval (*fig.* 13); back-plate, triangular, descending very low; collar of brown cloth; sleeves, straight and wide (*fig.* 18); sash, black, fastened below the breast-plate; cloak, white, woollen, of the same length as the gown, with a low cowl, a breast and back-plate all of the same colour, and covering the gown with all its appendages; a linen shirt; and a waistcoat of cloth.

Demeanour, sturdy; countenance, fresh and healthy; front, impudent; shoulders, powerful; *gait*, stiff.

Omnivorous; yells in the day and night with a harsh voice.

Pugnacious and libidinous; is fond of brawls and quarrels, and always ready to fight with individuals of his own species, or with any one;



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MONACHUS CARMELITA CALCEATUS

it is very dangerous indeed to meet him when he is angry. He is, moreover, a no less zealous worshipper of Venus than of Mars.

Habitat—Towns.

This species claims its origin from Mount Carmel, and boasts to be descendants of the prophets Elias and Elisha. It is, however, quite certain that it has not inherited any virtues from its two pretended progenitors.

8. Carmelite Monk, Barefooted.—*Monachus Carmelita, Discalceatus*, Linn.

Outward Characters.—Beardless; head shaven, with a hairy continuous crown (*fig.* 4); feet half-shod; gown of brown cloth, girded with a black sash under a narrow scapular (*fig.* 24), shorter than the gown; cowl, loose, wide, sinuated, with an oval breast-plate and acuminated back-plate; sleeves, straight, turned up; cloak of white cloth, reaching to the knees, with a versatile cowl, oval breast-plate, and triangular back-plate; shirt, and other internal teguments, woollen.

Demeanour, modest enough; *gait*, slow, as if he were counting his steps.

Feeds on fish, eggs, the produce of the dairy, vegetables, and every kind of farinaceous food; never eats flesh; prefers beer to every other kind of beverage, but does not reject wine; when replenished with food he usually sleeps; sings at midnight with a deep monotonous voice.

MONACHUS CARMELITA DISCALCEATUS

The female belongs equally to this as well as to the foregoing species; her habits are better than those of the male. She veils her face as well as her head, and wears a cloak somewhat longer than that of the male.

Some of this species live in towns, whilst many others establish themselves for a time in a kind of hermitage. These hermits let their beards grow, and preserve them after having returned to the lair of their flock, or convent.

It claims the same descent, and with as much justice, as the shod species, described in the preceding number, of which it is only a variety.

9. Servite Monk.—*Monachus Servita*, Linn.

Outward Characters.—Beardless in a mild climate; bearded in northern countries, where he usually has a beard cloven or divided into two parts; head shaven, with a hairy crown, broken on the forehead (*fig.* 5); neck, bare; feet, shod; gown of black cloth; cowl, movable, heart-shaped (*fig.* 11), with an oval breast-plate, and a triangular back-plate fastened to it; scapular broad, with an obtuse border (*fig.* 26); sleeves, straight, turned up; black leather sash, with cords hanging on the left leg; cloak of black cloth, reaching to the haunches; a round hat, with an exceedingly broad brim.

Demeanour and countenance, those of a Jewish usurer; *gait*, sluggish.

Omnivorous; yells at night with a guttural, tremulous voice, in such a manner as to wake from their sleep the whole neighbourhood of his lair.

Luxury and greediness seem to have fixed their abode in this species of Monkery, which

MONACHUS SERVITA

amasses money by usury, as well as by various other means, and keeps it with an extreme anxiety. Every Wednesday and Friday, in order to expiate the sins of greediness and lust which the individuals of this species commit on other days, they flog themselves severely with knotted whips.

This species may be considered as bigamous, because it has two kinds of females. The one is called the *free*, the other the *cloistered*. The first kind differs from the male only by a veil. The second has a blue star on the forehead, and a red spot on the left breast. Both kinds spend their time in idleness.

Habitat—Towns.

This species owes its origin to seven Italian merchants—hence its greediness and usurious propensities. Its first lair, or convent, was established in a suburb of Florence—hence its luxuriousness.

10. Monk of La Trappe.—*Monachus La Trappius*, Linn.

Outward Characters.—Beardless; head bristly, furrowed with a linear crown (*fig.* 2); feet, shod with wooden shoes; cowl, black, movable, acuminated, short; gown of white cloth; scapular, black, narrow, bound with a black woollen girdle; sleeves, angulated (*fig.* 20); shirt, woollen.

Demeanour, mournful; *gait*, slow, with eyes fixed on the ground, and looking as if immersed in meditation. He flees from men, and avoids even the company of individuals belonging to his own species. Always silent, but yells or groans several times during day and night with a feeble murmuring voice, and making some odd contortions with his body.

Graminivorous; he feeds on fruits, berries, vegetables, and roots.

The herd of these monks is generally driven together, either by a betrayed and mad love, or by the loss of every thing and a despair of

MONACHUS LATRAPIUS

recovering them, or by the disgust of life. An individual of this species is not afraid of any thing, for he considers death as the best thing which may happen to him. He spends his time in weeping and lamenting; he sleeps in a coffin; he maintains that hope is a folly; whenever he is ill, no medicines are given to him; when he is dying, ashes are strewn upon him by his fellow-monks, who, standing round him, are envying his fate. His object being destruction, and not propagation, there are no females of this species.

He is the only one of all the monks who works; he ploughs and digs the soil, but the fruits of his labour are consumed by his superiors, who live comfortably and eat well. *Sic vos non vobis fertis aratra.*

They may be considered as grandchildren of Benedict (*vide* No. 1). Their origin dates from the second part of the seventeenth century, and their name is derived from a place called La Trappe, in France, where they originated.

11. Pauline Monk.—*Monachus Paulinus*, Linn.

Outward Characters.—Beardless; head hairy, with a shaven spot on the top (*fig.* 1); feet, shod; gown, black, woollen, wide; cowl, movable, triangular, scaly, stiff (*fig.* 10), made of cloth double stitched, so that when this cowl is put on it makes the head look as if covered with mail; collar, black, bordered with white; sleeves, wide, turned up at the wrist, bag-shaped, and enormously large at the elbows (*fig.* 22); scapular, large, broad-tailed (*fig.* 28), reaching in the front to the knees, and going down still lower behind; on both sides it is divided into two equal parts by a longitudinal seam, and intersected by transverse ones; sash, a black woollen rope, with five knots (*fig.* 30).

Demeanour and countenance, producing a dismal impression; *gait*, sluggish and reeling; emits a most offensive smell of rancid oil.

Sings at midnight with a clamorous voice. Snores during the day, or spends it in idleness.

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He never touches meat, eggs, butter, cheese, or milk, but feeds on fish and vegetables, which he prepares with rancid oil. He also occasionally eats wild-ducks, sea-gulls, and other water-fowl, considering them as fish, as well as frogs, tortoises, snails, &c. He suffers from an unquenchable thirst, as well as from very rebellious lusts.

This species seems to be hermaphrodite, because a female has never yet been discovered.

Habitat—Towns and villages.

This species originated during the fifteenth century in Calabria, the native country of oil, and was produced by a certain Franciscus a Paula, the Pope, Alexander VI., having performed on this occasion the duties of midwife. This Francis is said to have been so much saturated with oil, that he could not be drowned. This fact is considered by his descendants as a miracle, though I don't see any thing wonderful in it, considering that oil always remains on the surface of the water.

12. The Jesuit.—*Monachus Jesuita*, Linn.

Outward Characters.—Beardless; head hairy, shorn, with a shaven spot on the top (*fig.* 1); feet shod; gown like a common frock-coat, only very long, made of black cloth; cloak of the same material and colour; cowl, none; scapular, none; internal teguments black, with the exception of the shirt, which is white, and made of fine linen; a black cap with three corners, or a bread-brimmed hat.

N.B.—This is the appearance of the Jesuit when he is going about in his natural form. No other species of Monkery understands so well as he does to assume the various shapes of Humanity; and he practises this art so often, that in some countries, and particularly in this island, he is scarcely ever met with in his natural form.

Demeanour, graceful; *gait*, slow, advancing with stealthy paces; *habits*, anthropomorphous, for he never yells or screams either in day time or at night; omnivorous, but moderate in his

MONACHUS JESUITA

appetites, and not subject either to thirst or any other peculiar disease common to the various species of Monkery.

Laziness, the common characteristic of the genus monk, is not that of this species, because the Jesuit is, if not the most industrious, at all events the most busy of all the bipeds, as he undoubtedly is the most sagacious of them, without even excepting the genus *homo*, vulgarly called *man*.

A peculiar characteristic of this species, and which makes it so formidable, is the extraordinary greediness of power and money which animates every individual belonging to it, not for himself, but for the advantage of his whole species. It is, indeed, principally owing to this peculiarity of his disposition that the Jesuit gets over difficulties insurmountable to every other kind of biped, and that not unfrequently he succeeds in subduing his most strenuous opponents in such a manner as to convert them not only into his most abject slaves and tools, but even into individuals of his own species, so that they become Jesuits to all intents and purposes. It is well known that wild elephants,

being once caught and tamed by man, are employed for catching other elephants. The Jesuits understand admirably how to carry on the same kind of sport with human beings. It must be remarked, that of all the men whom they catch, they reserve for converting into individuals of their own species the cleverest and the richest of their game, leaving the refuse to other species of Monkery, or keep them as their slaves in an uncowled state.

No animal biped or quadruped has been so frequently described as this species. I shall, therefore, only mention that it originated in Spain during the sixteenth century. There were female Jesuits for a short time during the above-mentioned century; they, however, soon disappeared, and the species contrives to exist by catching human beings and converting them into Jesuits in the manner described above.

This species was abolished in Western Europe about eighty years ago, but it was preserved in Russia by the Empress Catherine II., who is well known for her many strange fancies. They were recalled into existence by Pope Pius VII., at whose voice they emerged from their secret

holes into light, and, casting away their various disguises, appeared in their natural shape; so that in a short time the whole of Western Europe began to swarm with them. They were expelled from Russia in 1820, and they dare not appear there in their natural shape.

When the present work was composed, they did not exist either in Austria or any other part of Western Europe. The Austrian naturalist, considering them on that account an extinct species, made no mention of them in this work. This task has therefore devolved upon the translator.

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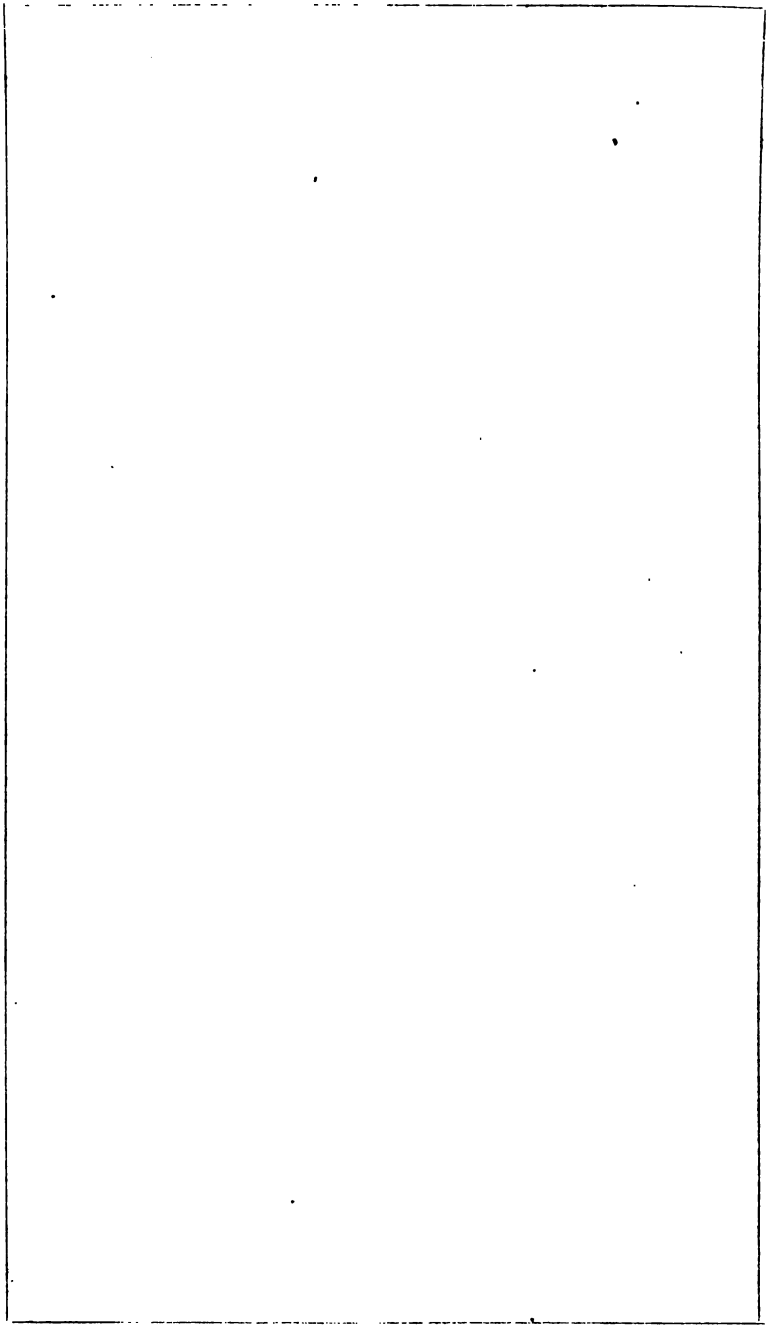

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